While the existence of things may be good, it is the non-existent in them which makes them serviceable.
—*The Tao Te King*

THEOSOPHY

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ON HELPING OTHERS

IT may be counted a step of progress to recognize that helping others does not mean setting out to "change" them. The soul is not amenable to proselytizing and does not speak the language of "conversion." Only the personality mistakes argument for the quest for truth, and little discovery comes about until a man begins an investigation which rises above personal interests. One with long experience in helping others once remarked: "The main point is, not to *work for* an opportunity, but to *take it* when it comes."

Decisions about who especially needs help or is "ready" for it may block the way to recognizing such opportunities when they come. Theosophy does indeed have an answer to every question, and students are students by reason of their conviction that the answers exist and can be found, but true answers come in the form of wisdom in action, not as a vast inventory of intellectual possessions. What is sought by hungry minds is an order of truth which men can actually use in their lives, and this means finding a stance rather than building a catalog of verbal elucidations.

What, then, does a true Teacher accomplish? He seems able, somehow or other, to generate in men a confidence that they can learn for themselves. The teachings are the tools of this mysterious alchemy. They are a light that can be extended on the workings of the laws of nature. A man who is genuinely wise will direct attention to those areas propitious for growth and lend his strength and illumination to natural learning processes. What, he may say, if

this were the case? Where, he may ask, does this conception lead? A half-disclosing symbol may give far more instruction than a final blueprint, since the comprehending faculty of the inquirer has itself some distance to go before reaching the blueprint-reading stage.

Such learning, it begins to be apparent, is no ordinary transfer of information from one mind to another, but the slow evolution of those organs of cognition which at last make it evident that the distinction between knowing and being is a superficial one, arising from differentiated powers of perception in a differentiated world.

What stirs a man to lift his eyes to sight of the limitless, harmonious structures called the laws of life? Why does he finally open his ears to the sounds of the natural symphony of being? We cannot tell. We know only that these awakenings are possible, that they now and then take place, and that they come with the accelerating rhythms of the cycle and the corresponding quickenings in the development of human beings. The precise timing of these wonderful changes remains obscure. When will the nightingale burst into song? When will the child resolve to be a man, and the man be overtaken by ancient vows which reanimate the processes of a more heroic becoming? When will the cruel cautery of the world's desperate remedies be replaced by a gentler and more preventive medicine? Manifestly, we cannot plan for these events; their schedule is unknown to us; but we can make ourselves ready for such opportunities as do arise. There is a fitness of events which come by the flow of Karma, and no strength accumulated for meeting the needs they declare is ever wasted.

We are not yet doctors for the world, but the lowliest of interns still in elementary training. We are still very imperfect healers for that portion of the world's ill secreted in ourselves, in the individual laboratory for learning given us by nature. The world, which has its ripple of effects to exhaust, has the attention of those equal to the task, and it is not indifference, but practical wisdom, for tyros in the art of helping to take to heart the counsels they have been given. There is, for example, this advice:

> Some Theosophists do not study; this makes them weak. They are often sincere, but they do not work, nor feel the intense desire to do all they can. On this account they lose in every way. The work will not come without the *feeling;* even working for personal results without the *feeling* would be futile. There is but one way to progress—to cultivate the *feeling* that produces the work. This both strengthens and improves the whole na-

ture, and even the circumstances of life. Again, other students have the devotional feeling, but center a considerable amount of it in themselves. They need to forget themselves in working for others, and to give all their thought, strength and effort to the Cause they see to be true. This will include the personality as a *means,* not as an end.

What is "working for others"? It is doubtless many things, but it is unmistakably doing what lies before us as well as we can. This means, in the promulgation of Theosophy, making every effort to be clearly understood. It means speaking clearly and distinctly, and without distracting mannerisms. It also means appropriate application of the counsel of Mr. Judge:

> At public meetings or when trying to interest an enquirer it is absolutely useless to use Sanskrit, Greek or other foreign words. Nine times out of ten the habit of doing so is due to laziness or conceit. Sometimes it is due to having merely learned certain terms without knowing and assimilating the ideas underneath. The ideas of Theosophy should be mastered, and once that is done it will be easy to express them in the simplest possible terms. And discussions about the Absolute, the Hierarchies, and so forth, are worse than useless. Such ideas as Karma, Reincarnation, the Perfectibility of Man, the Dual Nature, are the subjects to put forward. These can be expounded—if you have grasped the ideas and made them a part of your thought—from a thousand different points of view. At all meetings the strongest effort should be made to simplify by using the words of our own language in expressing that which we believe.

A student may feel that "his own" language is too inadequate for communication of philosophy to others; but how else will it be improved? Improvement of the common forms of expression is surely a Theosophical objective, and if the student's endowments were sufficient to bring him into incarnation at this time with other souls, they are also a natural basis for growth. Every small increment of progress in every one is a means of increasing the confidence and hope of others, and who is there who does not speak to those near and dear, with benefit? The plastic potency of the companions lies in meeting the opportunities of daily life and its round of duties. And here we are not left without tools for a common improvement:

> The right kind of Theosophical talking comes only from practice. It is not merely the use of facile vocabulary, but the possession of well-digested ideas that is necessary. These come only from constant study and application. Frequent reading of articles by W.Q.J. develops the tendency to present the right ideas in the simplest form, and these ideas become a mental storehouse

> which can be drawn upon at will. It is not so necessary that we understand the deeply metaphysical concepts of Theosophy, as it is to comprehend the fundamentals and be able to make an application of them to every problem of life. W.Q.J.'s articles will be found to contain "alphabet, grammar and composition," or, in other words, a basis for right ideas, right thinking and right application. A daily reading from his writings is advisable. One who does this cannot help but imbibe—absorb—the spirit of them, and become an exponent who is at once deep, simple and convincing.

This we might think of as explicit instruction for those who desire to help others. Implicit is the fact that a certain practical wisdom may also grow in those faithful to this advice—an increased capacity to *see* opportunities for helping when they arise.

THE SECRET OF HARMONY

In the architecture of my music I want to demonstrate to the world the architecture of a new and beautiful social commonwealth. The secret of my harmony? I alone know it. Each instrument in counterpoint, and as many contrapuntal parts as there are instruments. It is the enlightened self-discipline of the various parts—each voluntarily imposing on itself the limits of its individual freedom for the well-being of the community. That is my message. Not the autocracy of a single stubborn melody on the one hand. Nor the anarchy of unchecked noise on the other. No—a delicate balance between the two—an enlightened freedom. The science of my art. The art of my science. The harmony of the stars in the heavens, the yearning for brotherhood in the heart of man. This is the secret of my music.

—JOHANN SEBASTIAN BACH

CONVERSATIONS ON OCCULTISM

III: Elementals—Karma

STUDENT.—Permit me to ask you again, are elementals beings?

Sage.—It is not easy to convey to you an idea of the constitution of elementals; strictly speaking, they are not, because the word *elementals* has been used in reference to a class of them that have no being such as mortals have. It would be better to adopt the terms used in Indian books, such as Gandharvas, Bhuts, Pisachas, Devas, and so on. Many things well known about them cannot be put into ordinary language.

Student.—Do you refer to their being able to act in the fourth dimension of space?

Sage.—Yes, in a measure. Take the tying in an endless cord of many knots—a thing often done at spiritist séances. This is possible to him who knows more dimensions of space than three. No three-dimensional being can do this; and as you understand "matter," it is impossible for you to conceive how such a knot can be tied or how a solid ring can be passed through the matter of another solid one. These things can be done by elementals.

Student.—Are they not all of one class?

Sage.—No. There are different classes for each plane, and divisions of plane, of nature. Many can never be recognized by men. And those pertaining to one plane do not act in another. You must remember, too, that these "planes" of which we are speaking interpenetrate each other.

Student.—Am I to understand that a clairvoyant or clairaudient has to do with or is affected by a certain special class or classes of elementals?

Sage.—Yes. A clairvoyant can only see the sights properly belonging to the planes his development reaches to or has opened. And the elementals in those planes show to the clairvoyant only such pictures as belong to their plane. Other parts of the idea or thing pictured may be retained in planes not yet open to the seer.

Note.—These articles by William Q. Judge were first published in the *Path*, June and July, 1888.

For this reason few clairvoyants know the whole truth.

Student.—Is there not some connection between the Karma of man and elementals?

Sage.—A very important one. The elemental world has become a strong factor in the Karma of the human race. Being unconscious, automatic, and photographic, it assumes the complexion of the human family itself. In the earlier ages, when we may postulate that man had not yet begun to make bad Karma, the elemental world was more friendly to man because it had not received unfriendly impressions. But so soon as man began to become ignorant, unfriendly to himself and the rest of creation, the elemental world began to take on exactly the same complexion and return to humanity the exact pay, so to speak, due for the actions of humanity. Or, like a donkey, which, when he is pushed against, will push against you. Or, as a human being, when anger or insult is offered, feels inclined to return the same. So the elemental world, being unconscious force, returns or reacts upon humanity exactly as humanity acted towards it, whether the actions of men were done with knowledge of these laws or not. So in these times it has come to be that the elemental world has the complexion and action which is the exact result of all the actions and thoughts and desires of men from the earliest times. And, being unconscious and only acting according to the natural laws of its being, the elemental world is a powerful factor in the workings of Karma. And so long as mankind does not cultivate brotherly feeling and charity towards the whole of creation, just so long will the elementals be without the impulse to act for our benefit. But so soon and wherever man or men begin to cultivate brotherly feeling and love for the whole of creation, there and then the elementals begin to take on the new condition.

Student.—How, then, about the doing of phenomena by adepts?

Sage.—The production of phenomena is not possible without either the aid or disturbance of elementals. Each phenomenon entails the expenditure of great force, and also brings on a correspondingly great disturbance in the elemental world, which disturbance is beyond the limit natural to ordinary human life. It then follows that, as soon as the phenomenon is completed, the disturbance occasioned begins to be compensated for. The elementals are in greatly excited motion, and precipitate themselves in various

directions. They are not able to affect those who are protected. But they are able, or rather it is possible for them, to enter into the sphere of unprotected persons, and especially those persons who are engaged in the study of occultism. And then they become agents in concentrating the karma to those persons, producing troubles and disasters often, or other difficulties which otherwise might have been so spread over a period of time as to be not counted more than the ordinary vicissitudes of life. This will go to explain the meaning of the statement that an Adept will not do a phenomenon unless he sees the desire in the mind of another lower or higher Adept or student; for then there is a sympathetic relation established, and also a tacit acceptance of the consequences which may ensue. It will also help to understand the peculiar reluctance often of some persons, who can perform phenomena, to produce them in cases where we may think their production would be beneficial; and also why they are never done in order to compass worldly ends, as is natural for worldly people to suppose might be done—such as procuring money, transferring objects, influencing minds, and so on.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightenment!

IV: Knowledge of Elementals

Student.—Is there any reason why you do not give me a more detailed explanation of the constitution of elementals and the modes by which they work?

Sage.—Yes. There are many reasons. Among others is your inability, shared by most of the people of the present day, to comprehend a description of things that pertain to a world with which you are not familiar and for which you do not yet possess terms of expression. Were I to put forth these descriptions, the greater part would seem vague and incomprehensible on one hand, while on the other many of them would mislead you because of the interpretation put on them by yourself. Another reason is that, if the constitution, field of action, and method of action of elementals were given out, there are some minds of a very inquiring and peculiar bent who soon could find out how to come into communication with these extraordinary beings, with results disadvantageous to the community as well as the individuals.

Student.—Why so? Is it not well to increase the sum of human knowledge, even respecting the most recondite parts of nature; or can it be that the elementals are bad?

Sage.—It is wise to increase the knowledge of nature's laws, but always with proper limitations. All things will become known some day. Nothing can be kept back when men have reached the point where they can understand. But at this time it would not be wise to give them, for the asking, certain knowledge that would not be good for them. That knowledge relates to elementals, and it can for the present be kept back from the scientists of today. So long as it can be retained from them, it will be, until they and their followers are of a different stamp.

As to the moral character of elementals, they have none: they are colorless in themselves—except some classes—and merely assume the tint, so to speak, of the person using them.

Student.—Will our scientific men one day, then, be able to use these beings, and, if so, what will be the manner of it? Will their use be confined to only the good men of the earth?

Sage.—The hour is approaching when all this will be done. But the scientists of today are not the men to get this knowledge. They are only pigmy forerunners who sow seed and delve blindly in no thoroughfares. They are too small to be able to grasp these mighty powers, but they are not wise enough to see that their methods will eventually lead to Black Magic in centuries to come when they shall be forgotten.

When elemental forces are used similarly as we now see electricity and other natural energies adapted to various purposes, there will be "war in heaven." Good men will not alone possess the ability to use them. Indeed the sort of man you now call "good" will not be the most able. The wicked will, however, pay liberally for the power of those who can wield such forces, and at last the Supreme Masters, who now guard this knowledge from children, will have to come forth. Then will ensue a dreadful war, in which as has ever happened, the Masters will succeed and the evil doers be destroyed by the very engines, principalities, and powers prostituted to their own purposes during years of intense selfish living. But why dilate on this; in these days it is only a prophecy.

Student.—Could you give me some hints as to how the secrets of the elemental plane are preserved and prevented from being

known? Do these guardians of whom you speak occupy themselves in checking elementals or how? Do they see much danger of divulgement likely in those instances where elemental action is patent to the observer?

Sage.—As to whether they check elementals or not need not be inquired into, because, while that may be probable, it does not appear very necessary where men are unsuspicious of the agency causing the phenomena. It is much easier to throw a cloud over the investigator's mind and lead him off to other results of often material advantage to himself and men, while at the same time acting as a complete preventive or switch which turns his energies and application into different departments.

It might be illustrated thus: Suppose that a number of trained occultists are set apart to watch the various sections of the world where the mental energies are in fervid operation. It is quite easy for them to see in a moment any mind that is about reaching a clue into the elemental world; and, besides, imagine that trained elementals themselves constantly carry information of such events. Then, by superior knowledge and command over this peculiar world, influences presenting various pictures are sent out to that enquiring mind. In one case it may be a new moral reform, in another a great invention is revealed, and such is the effect that the man's whole time and mind are taken up by this new thing which he fondly imagines is his own. Or, again, it would be easy to turn his thoughts into a certain rut leading far from the dangerous clue. In fact, the methods are endless.

Student.—Would it be wise to put into the hands of truly good, conscientious men who now use aright what gifts they have, knowledge of and control over elementals, to be used on the side of right?

Sage.—The Masters are the judges of what good men are to have this power and control. You must not forget that you cannot be sure of the character at bottom of those whom you call "truly good and conscientious men." Place them in the fire of the tremendous temptation which such power and control would furnish, and most of them would fail. But the Masters already know the characters of all who in any way approach to a knowledge of these forces, and They always judge whether such a man is to be aided or prevented. They are not working to make these laws and forces known, but to establish right doctrine, speech, and action, so that

the characters and motives of men shall undergo such radical changes as to fit them for wielding power in the elemental world. And that power is not now lying idle, as you infer, but is being always used by those who will never fail to rightly use it.

Student.—Is there any illustration at hand showing what the people of the present day would do with these extraordinary energies?

Sage.—A cursory glance at men in these western worlds engaged in the mad rush after money, many of them willing to do anything to get it, and at the strain, almost to warfare, existing between laborers and users of labor, must show you that, were either class in possession of power over the elemental world, they would direct it to the furtherance of the aims now before them. Then look at Spiritualism. It is recorded in the Lodge—photographed, you may say, by the doers of the acts themselves—that an enormous number of persons daily seek the aid of mediums and their "spooks" merely on questions of business. Whether to buy stocks, or engage in mining for gold and silver, to deal in lotteries, or to make new mercantile contracts. Here on one side is a picture of a coterie of men who obtained at a low figure some mining property on the advice of elemental spirits with fictitious names masquerading behind mediums; these mines were then to be put upon the public at a high profit, inasmuch as the "spirits" promised metal. Unhappily for the investors, it failed. But such a record is repeated in many cases.

Then here is another where in a great American city—the Karma being favorable—a certain man speculated in stocks upon similar advice, succeeded, and, after giving the medium liberal pay, retired to what is called enjoyment of life. Neither party devoted either himself or the money to the benefiting of humanity.

There is no question of honor involved, nor any as to whether money ought or ought not to be made. It is solely one as to the propriety, expediency, and results of giving suddenly into the hands of a community unprepared and without an altruistic aim, such abnormal power. Take hidden treasure, for instance. There is much of it in hidden places, and many men wish to get it. For what purpose? For the sake of ministering to their luxurious wants and leaving it to their equally unworthy descendants. Could they know the mantram controlling the elementals that guard such treasure, they would use it at once, motive or no motive, the sole object

being the money in the case.

Student.—Do some sorts of elementals have guard over hidden treasure?

Sage.—Yes, in every instance, whether never found or soon discovered. The causes for the hiding and the thoughts of the hider or loser have much to do with the permanent concealment or subsequent finding.

Student.—What happens when a large sum of money, say, such as Captain Kidd's mythical treasure, is concealed, or when a quantity of coin is lost?

Sage.—Elementals gather about it. They have many and curious modes of causing further concealment. They even influence animals to that end. This class of elementals seldom, if ever, report at spiritualistic séances. As time goes on the forces of air and water still further aid them, and sometimes they are able even to prevent the hider from recovering it. Thus in course of years, even when they may have altogether lost their hold on it, the whole thing becomes shrouded in mist, and it is impossible to find anything.

Student.—This in part explains why so many failures are recorded in the search for hidden treasure. But how about the Masters; are they prevented thus by these weird guardians?

Sage.—They are not. The vast quantities of gold hidden in the earth and under the sea are at their disposal always. They can, when necessary for their purposes, obtain such sums of money on whom no living being or descendants of any have the slightest claim, as would appall the senses of your greatest money-getter. They have but to command the very elementals controlling it, and They have it. This is the basis for the story of Aladdin's wonderful lamp, more true than you believe.

Student.—Of what use then is it to try, like the alchemists, to make gold? With the immense amount of buried treasure thus easily found when you control its guardian, it would seem a waste of time and money to learn transmutation of metals.

Sage.—The transmutation spoken of by the real alchemists was the alteration of the base alloy in man's nature. At the same time, actual transmission of lead into gold is possible. And many followers of the alchemists, as well as of the pure-souled Jacob Boehme, eagerly sought to accomplish the material transmuting, being led away by the glitter of wealth. But an Adept has no need for trans-

mutation, as I have shown you. The stories told of various men who are said to have produced gold from base metals for different kings in Europe are wrong explanations. Here and there Adepts have appeared, assuming different names, and in certain emergencies they supplied or used large sums of money. But instead of its being the product of alchemical art, it was simply ancient treasure brought to them by elementals in their service and that of the Lodge. Raymond Lully or Robert Flood might have been of that sort, but I forbear to say, since I cannot claim acquaintance with those men.

Student.—I thank you for your instruction.

Sage.—May you reach the terrace of enlightenment!

SELF-EVOLUTION

The Law of Periodicity, of Cycles, being universal, must apply in every particular to every particular being. That is justice. If Law is not universal then this is not a universe of law, but of chance. If it is a universe of law, then our very conditions, our possessions, our intelligence, our beliefs, everything that comes to us, comes as the result of our thought and action. As we are reaping at any time, so we must have sown at some time. As we are sowing at any time, so we must reap at some time. . . .

But if we see that the Spirit is behind everything, that all Law is the action of Spirit, that we are Spirit, we shall have a true perception of our own natures. We will begin to think in ages, instead of the days of one short life; the basis of our actions will be those Eternal Verities that have been proven again and again by Supermen —those Beings above us who once passed through our stage, and who are now the Knowers of the Eternal. They hold this knowledge, and that which has been given out by Them as Theosophy is a statement of a portion of Their knowledge. It is as much as we can assimilate, or understand, or use.

So, being Spirit, and acting under the Law of our Being, we grow to realize what the whole Universe means: that the Universe exists for no other purpose than the evolution of Soul—the embryonic souls below us, the partially developed souls here among us, and the perfectly developed souls above us—all climbing the great stair of development, of Self-evolution.

—ROBERT CROSBIE

letters • questions • comment

Human evolution is said to be accomplished through the "external and internal conditions" experienced by the reincarnating ego. How is wisdom in action to be garnered from this process?

There seem to be two basic ways in which people cope with their ignorance and its consequences. One, the way most often taken, is to pursue a course of action without much thought until the results become so unpleasant on the physical plane that they clamor for adjustment. Thus the effects in turn become causes of a lower order. This well-trodden path is attended by considerable pain. But not until the pain becomes intolerable do we face the facts, and then, wearing through these, we may perhaps confront the attitudes which underlie them. Yet by this process of waiting until the causes become external effects, we easily fall into the habit of seeking remedies at that level, and engaging others in our attempts. There is also the risk that we will look for scapegoats on which to blame our troubles, since it appears that something or someone *out there* is responsible as primary cause, instead of being only the immediate precipitator of events which found out our inner vulnerability. Wisdom comes slowly, if at all, from this round of experience, yet this seems the path taken, much of the time, by most men.

Another path offers itself to those with the imagination and daring to tread it. This is to identify the illusions of the lower nature within one's self, under the spur of determination to turn the "external and internal conditions" of life to the service of one's fellow beings. The risk is then one of confusing the real with the transitory, identifying the self with weaknesses, and falling under the spell of a sense of inadequacy and failure. But the insight gained from persevering effort to see by the light of the Higher Mind finally takes command, leading to capacities far greater than any ability to manipulate circumstances; and since this insight is the soul's knowledge of itself, it brings a certainty which cannot be shaken by outward attack.

Further light is thrown on this subject by Krishna, who says in the *Bhagavad-Gita*: "Whatever the path taken by mankind, that path is mine, O son of Pritha." And again, "In whatever way men approach me, in that way do I assist them." For all beings, whether consciously or unconsciously, are impelled by the evolutionary purpose inherent in their very being. And it must also be true that, in a universe of law, the manner in which Krishna is approached defines the nature of the assistance; or, in other words, motive determines whether the lessons learned from experience will be of a quality which can inspire others to greater efforts on behalf of the human race, or will merely result in a greater facility in using the forces of nature.

Robert Crosbie speaks of the law of our own being. If this law is inherent in the intelligent and orderly functioning of our inner nature, the import of the doctrine of Karma must be vastly more than is ordinarily inferred from the bare notion of cause and effect. William Q. Judge once defined Karma as "a continuation of the nature of the act." This suggests, not only that the cause is present in the effect, but that our recognition of the meaning of the experience is wrapped up in our total response to it; and that our very willingness and effort to discover what the experience requires from *us,* and to fulfill it, constitutes the beginning of both understanding the cause and a restoration of equilibrium. If, in considering the example of the stone dropped into the pond, we reflect that every particle of the water, as well as the matter at its bottom and the air above, is affected, we can see that Karma is not only "linear," so to speak, but includes the total interaction of all sentient life involved. Perhaps this is suggested by Mr. Crosbie in "The Origin of Evil" (*The Friendly Philosopher*) when he says:

> When we get the right attitude of mind—and that is what discipleship is—there is not a quality in us, not a force, not an attribute, but can be put to the best and highest use. We do not get off this plane. We do not cut off any part of our being. We do not destroy the usefulness of any part of us, but put all to the proper use and for the proper end. Herein is seen the difference between one who knows and one who does not know. One who knows does not get off to the Christian's heaven, nor to any other heaven. He works right here where he finds himself and does the best work he can with the instrument he now has, fearing nothing, trusting the Law of his own being. If any being will trust the Law of his own nature, if he will work on with nature by helping all others in every direction possible, then all nature

will turn and help him. It never was otherwise. It cannot be otherwise.

A passage in *The Secret Doctrine* (I, 639) shows that a choice exists among the "external and internal conditions" which move men to action. H.P.B. says:

> . . . for, there are *external and internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two. Those who believe in *Karma* have to believe in *destiny*, which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by the heavenly voice of the invisible *prototype* outside of us, or by our more intimate *astral*, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is—KARMA.

What might be the possibilities of considering life as a continuing field for such choices? A passage from an article, "Class and Caste" (THEOSOPHY 13:299), suggests an answer:

> The unity of aim and teaching leads quickly to the understanding that the purpose of life is to learn and thus the primary relationship of real Universal Brotherhood is established in the individual—he can learn from all beings without distinction, if *he* will, and they can learn from him if *they* will. A true nucleus of Universal Brotherhood would be formed the instant any number of men, small or great, met on this mutual basis and relation. It might, it could, it should embrace men of the most widely varying degrees of distinction as to class and caste, whether in a worldly or an intellectual sense, for there are men of all these who aspire to learn, no matter from whom or what; who aspire to help, no matter whom or how. Each would be a teacher by his own life and actions—a teacher of what to do and what not to do. And in the same way each would be a learner. The very *idea* of such a relationship as this would do away with compulsion. The association would be voluntary.

THE CHRISTIAN SCHEME

HERESIES AND SECRET SOCIETIES: *Gnostics and Church Fathers*

TO maintain their ground Irenæus and his school had to fight hard with the Gnostics. Such, also, was the lot of Eusebius, who found himself hopelessly perplexed to know how the Essenes should be disposed of. The ways and customs of Jesus and his apostles exhibited too close a resemblance to this sect to allow the fact to pass unexplained. Eusebius tried to make people believe that the Essenes were the first Christians. His efforts were thwarted by Philo Judæus, who wrote his historical account of the Essenes and described them with the minutest care, long before there had appeared a single Christian in Palestine. But, if there were no *Christians,* there were Chrestians long before the era of Christianity; and the Essenes belonged to the latter as well as to all other initiated brotherhoods, without even mentioning the Christnites of India.

The *Christian* Gnostics sprang into existence toward the beginning of the second century, and just at the time when the Essenes most mysteriously faded away, which indicated that they were the identical Essenes, and moreover pure *Christists,* viz.: they believed and were those who best understood what one of their own brethren had preached. In insisting that the letter Iota, mentioned by Jesus in Matthew (v. 18), indicated a secret doctrine in relation to the ten æons, it is sufficient to demonstrate to a kabalist that Jesus belonged to the Freemasonry of those days; for I, which is Iota in Greek, has other names in other languages; and is, as it was among the Gnostics of those days, a pass-word, meaning the SCEPTRE of the FATHER, in Eastern brotherhoods which exist to this very day.

But in the early centuries these facts, if known, were purposely ignored, and not only withheld from public notice as much as possible, but vehemently denied whenever the question was forced upon discussion. The denunciations of the Fathers were rendered bitter in proportion to the truth of the claim which they endeavored to refute.

NOTE.—"The Christian Scheme," begun in November, 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity.

"It comes to this," writes Irenæus, complaining of the Gnostics, "they neither consent to Scripture nor tradition." And why should we wonder at that, when even the commentators of the nineteenth century, with nothing but fragments of the Gnostic manuscripts to compare with the voluminous writings of their calumniators, have been enabled to detect fraud on nearly every page? How much more must the polished and learned Gnostics, with all their advantages of personal observation and knowledge of fact, have realized the stupendous scheme of fraud that was being consummated before their very eyes! Why should they accuse Celsus of maintaining that their religion was all based on the speculations of Plato, with the difference that his doctrines were far more pure and rational than theirs, when we find Sprengel, seventeen centuries later, writing the following?—"Not only did they (the Christians) think to discover the dogmas of Plato in the books of Moses, but, moreover, they fancied that, by introducing Platonism into Christianity, they would *elevate the dignity of this religion and make it more popular among the nations.*"

They introduced it so well, that not only was the Platonic philosophy selected as a basis for the trinity, but even the legends and mythical stories which had been current among the admirers of the great philosopher—as a time-honored custom required in the eyes of his posterity such an allegorical homage to every hero worthy of deification—were revamped and used by the Christians.

It is generally held by all the symbolic writers that the Ophites were found guilty of practicing the most licentious rites during their religious meetings. The same accusation was brought against the Manichæans, the Carpocratians, the Paulicians, the Albigenses—in short, against every Gnostic sect which had the temerity to claim the right to think for itself. . . . But before we are forced to believe the accusations, may we not be permitted to inquire into the historical characters of their accusers? Let us begin by asking, upon what ground does the Church of Rome build her claim of supremacy for her doctrines over those of the Gnostics? Apostolic succession, undoubtedly. The succession *traditionally* instituted by the direct Apostle Peter. But what if this prove a fiction? Clearly, the whole superstructure supported upon this one imaginary stilt would fall in a tremendous crash. And when we do inquire carefully, we find that we must take the word of Irenæus *alone* for it—of Irenæus, who did not furnish one single valid proof of the claim which he so

audaciously advanced, and who resorted for that to endless forgeries. He gives authority neither for his dates nor his assertions. This Smyrniote worthy has not even the brutal but sincere faith of Tertullian, for he contradicts himself at every step, and supports his claims solely on acute sophistry. Though he was undoubtedly a man of the shrewdest intellect and great learning, he fears not, in some of his assertions and arguments, to even appear an idiot in the eyes of posterity, so long as he can "carry the situation." Twitted and cornered at every step by his not less acute and learned adversaries, the Gnostics, he boldly shields himself behind blind faith, and in answer to their merciless logic falls upon imaginary tradition invented by himself. Reber wittily remarks: "As we read his misapplications of words and sentences, we would conclude that he was a lunatic if we did not know that he was something else."

So boldly mendacious does this "holy Father" prove himself in many instances, that he is even contradicted by Eusebius, more cautious if not more truthful than himself. He is driven to that necessity in the face of unimpeachable evidence. So, for instance, Irenæus asserts that Papias, Bishop of Hierapolis, was a direct hearer of St. John; and Eusebius is compelled to show that Papias never pretended to such a claim, but simply stated that he had received his *doctrine from those who had known John.*

In one point, the Gnostics had the best of Irenæus. They drove him, through mere fear of inconsistency, to the recognition of their kabalistic doctrine of atonement; unable to grasp it in its allegorical meaning, Irenæus presented, with Christian theology as we find it in its present state of "original sin *versus* Adam," a doctrine which would have filled Peter with pious horror if he had been still alive.

The next champion for the propagation of Apostolic Succession, is Eusebius himself. Is the word of this Armenian Father any better than that of Irenæus? Let us see what the most competent critics say of him. And before we turn to modern critics at all, we might remind the reader of the scurrilous terms in which Eusebius is attacked by George Syncellus, the Vice-Patriarch of Constantinople (eighth century), for his audacious falsification of the Egyptian Chronology. The opinion of Socrates, an historian of the fifth century, is no more flattering. He fearlessly charges Eusebius with perverting historical dates, in order to please the Emperor Constantine. In his chronographic work, before proceeding to falsify the synchronistic tables *himself,* in order to impart to Scriptural chro-

nology a more trustworthy appearance, Syncellus covers Eusebius with the choicest of monkish Billingsgate. *Baron Bunsen has verified the justness if not justified the politeness of this abusive reprehension.* His elaborate researches in the rectification of the *Egyptian List of Chronology,* by Manetho, led him to confess that throughout his work, the Bishop of Cæsarea "had undertaken, in a very *unscrupulous* and arbitrary spirit, to mutilate history." "Eusebius," he says, "is the originator of that systematic theory of synchronisms which has so often subsequently maimed and mutilated history in its procrustean bed." To this the author of the *Intellectual Development of Europe* adds: "Among those who have been the most guilty of this offense, the name of the celebrated Eusebius, the Bishop of Cæsarea . . . should be designated!"

It will not be amiss to remind the reader that it is the same Eusebius who is charged with the interpolation of the famous paragraph concerning Jesus, which was so miraculously found, in his time, in the writings of Josephus, the sentence in question having till that time remained perfectly unknown. Renan, in his *Life of Jesus,* expresses a contrary opinion. "I believe," says he, "the passage respecting Jesus to be authentic. *It is perfectly in the style of Josephus;* and, *if* this historian had made mention of Jesus, it is *thus* that he must have spoken of him."

Begging this eminent scholar's pardon, we must again contradict him. Laying aside his cautious *"if,"* we will merely show that though the short paragraph may possibly be genuine, and "perfectly in the style of Josephus," its several parentheses are most palpably later forgeries; and *"if"* Josephus had made any mention of Christ at all, it is *not* thus that he would "have spoken of him." The whole paragraph consists of but a few lines, and reads: "At this time was *Iasous,* a 'WISE MAN,'[1] if, at least, *it is right to call him a man!* for he was a doer of surprising works, and a teacher of such men as receive 'the truths' with pleasure. . . . *This was the* ANOINTED (!!). And, on an accusation by the first men among us, having been condemned by Pilate to the cross, they did not stop loving him who loved them. For *he appeared to them on the third day alive,* and the divine prophets having said these and many other wonderful things concerning him."

This paragraph (of sixteen lines in the original) has two unequivocal assertions and one qualification. The latter is expressed

[1] Wise man always meant with the ancients a kabalist. It means astrologer and magician. "Israelite Indeed," vol. iii., p. 206. Hakim is a physician.

in the following sentence: "If, at least, it is right to call him a man." The unequivocal assertions are contained in "This is the ANOINTED," and in that Jesus "appeared to them *on the third day alive.*" History shows us Josephus as a thorough, uncompromising, stiff-necked, orthodox Jew, though he wrote for "the Pagans." It is well to observe the false position in which these sentences would have placed a true-born Jew, if they had really emanated from him. Their "Messiah" was then and is still expected. The Messiah is the *Anointed,* and *vice versa.* And Josephus is made to admit that the "first men" among them have accused and crucified *their* Messiah and Anointed!! No need to comment any further upon such a preposterous incongruity, even though supported by so ripe a scholar as Renan.

As to that patristic fire-brand, Tertullian, whom des Mousseaux apotheosizes in company with his other demi-gods, he is regarded by Reuss, Baur, and Schweigler, in quite a different light. The untrustworthiness of statement and inaccuracy of Tertullian, says the author of *Supernatural Religion,* are often apparent. Reuss characterizes his Christianism as *"âpre, insolent, brutal, ferrailleur."* It is without unction and without charity, sometimes even *without loyalty,* when he finds himself confronted with opposition. "If," remarks this author, "in the second century all parties except certain Gnostics were intolerant, Tertullian was the most intolerant of all!"

The work begun by the early Fathers was achieved by the sophomorical Augustine. His supra-transcendental speculations on the Trinity; his imaginary dialogues with the Father, Son, and the Holy Spirit, and the *disclosures* and covert allusions about his ex-brethren, the Manicheans, have led the world to load Gnosticism with opprobrium, and have thrown into a deep shadow the insulted majesty of the one God, worshipped in reverential silence by every "heathen."

And thus is it that the whole pyramid of Roman Catholic dogmas rests not upon proof, but upon assumption. The Gnostics had cornered the Fathers too cleverly, and *the only salvation of the latter was a resort to forgery.* For nearly four centuries, the great historians nearly contemporary with Jesus had not taken the slightest notice either of his life or death. Christians wondered at such an unaccountable omission of what the Church considered the greatest events in the world's history. Eusebius saved the battle of the day. Such are the men who have slandered the Gnostics.

The real crime of heterodoxy is plainly stated by John in his Epistles and Gospel. "He that confesseth not that Jesus Christ is come in the flesh . . . is a deceiver and *an antichrist*" (II John 1:7). In his previous Epistle, he teaches his flock that there are *two* trinities (I John 5:7, 8)—in short, the Nazarene system.

The inference to be drawn from all this is, that the made-up and dogmatic Christianity of the Constantinian period is simply an offspring of the numerous conflicting sects, half-castes themselves, born of Pagan parents. Each of these could claim representatives converted to the so-called *orthodox* body of Christians. And, as every newly-born dogma had to be carried out by the majority of votes, every sect colored the main substance with its own hue, till the moment when the emperor enforced this *revealed* olla-podrida, of which he evidently did not himself understand a word, upon an unwilling world as the *religion of Christ*. Wearied in the vain attempt to sound this fathomless bog of international speculations, unable to appreciate a religion based on the pure spirituality of an ideal conception, Christendom gave itself up to the adoration of brutal force as represented by a Church backed up by Constantine. Since then, among the thousand rites, dogmas, and ceremonies copied from Paganism, the Church can claim but one invention as thoroughly original with her—namely, the doctrine of eternal damnation, and one custom, that of the anathema. The Pagans rejected both with horror. "An execration is a fearful and grievous thing," says Plutarch. "Wherefore, the priestess at Athens was commended for refusing to curse Alkibiades (for desecration of the Mysteries) when the people required her to do it; *for,* she said, *that she was a priestess of prayers and not of curses.*"

"Deep researches would show," says Renan, "that nearly everything in Christianity is mere baggage brought from the Pagan Mysteries. The primitive Christian worship is nothing but a mystery. The whole interior police of the Church, the degrees of initiation, the command of silence, and a crowd of phrases in the ecclesiastical language, have no other origin. . . . The revolution which overthrew Paganism *seems* at first glance . . . an absolute rupture with the past . . . but *the popular faith saved its most familiar symbols from shipwreck*. Christianity introduced, at first, so little change into the habits of private and social life, that with great numbers in the fourth and fifth centuries it remains uncertain whether they were Pagans or Christians; many seem even to have pursued an irresolute course be-

tween the two worships." Speaking further of *Art,* which formed an essential part of the ancient religion, he says that *"it had to break with scarce one of its traditions.* Primitive Christian art is really nothing but Pagan art in its decay, or in its lower departments. The Good Shepherd of the catacombs in Rome is a copy from the Aristeus, or from the Apollo Nornius, which figure in the same posture on the Pagan sarcophagi, and still carries the flute of Pan in the midst of the four half-naked seasons. On the Christian tombs of the Cemetery of St. Calixtus, Orpheus charms the animals. Elsewhere, the Christ as Jupiter-Plato, and Mary as Proserpina, receive the souls that Mercury, wearing the broad-brimmed hat and carrying in his hand the rod of the soul-guide (*psychopompos*), brings to them, in presence of the three fates. Pegasus, the symbol of the apotheosis; Psyche, the symbol of the immortal soul; Heaven, personified by an old man, the river Jordan; and Victory, figure on a host of Christian monuments."

One by one, perished the Gnostics, the only heirs to whose share had fallen a few stray crumbs of the unadulterated truth of primitive Christianity. All was confusion and turmoil during these first centuries, till the moment when all these contradictory dogmas were finally forced upon the Christian world, and examination was forbidden. For long ages it was made a sacrilege, punishable with severe penalties, often death, to seek to comprehend that which the Church had so conveniently elevated to the rank of *divine* mystery. But since biblical critics have taken upon themselves to "set the house in order," the cases have become reversed. Pagan creditors now come from every part of the globe to claim their own, and Christian theology begins to be suspected of complete bankruptcy.

The pain of a new idea is one of the greatest pains in human nature. After all, your favorite notions may be wrong, your firmest beliefs ill-founded.

—WALTER BAGEHOT

on the lookout

What Will the 1970's Be Like?

Prophecy is a hazardous affair and it seems hardly remarkable that the twenty or so "cultural analysts" and other specialists in social and psychological matters consulted by a *National Observer* feature writer, in the hope of putting together a portrait of American man in the 1970's created no important headlines with their anticipations. Actually, the composite story of their opinions, which occupied the back page of the *National Observer* for Feb. 2, was titled "People, Societies Change Slowly." Some of those interviewed seemed desirous of assuring readers that, despite turbulence and demonstrations, the institutions of American society are holding together quite well. However, predictions of stability appeared to rely more upon statistics than on insight into human attitudes. Of the various views afforded, the most suggestive came from persons who attempted to give an account of the changes in the way people feel about their circumstances and the moral conditions of life.

Marriage and Divorce

There was for example this comment on the woman's role in marriage and the family:

> Today people are more independent of family security. One reason mature couples are more likely to separate in what sociologists call the "empty nest stage"—after their children have grown up—is that women are now less reluctant to resume their education or go back to work. Observes Dr. Alice Rossi, a sociologist at Goucher College near Baltimore: "The mature woman today knows that she is no longer economically dependent upon her husband. She knows she could pay her own way if she had to. Taking the economic factor out of the picture releases one of the options of what to do about an unhappy marriage."

This analysis tempers somewhat the ominous news that the divorce rate is now very close to half the marriage rate per year. Marriages held together by fear and want are hardly a sign of marital stability. Yet such figures are not reassuring, whatever lies behind them.

Present Bewilderment

The impressions of Dr. Martin E. Marty, a church historian and editor of the *Christian Century,* are concerned with the transition from the comparatively self-satisfied 1950's to the optimism of the early '60's, followed by the era of protest:

> "But the assassinations, the burning of Watts and other ghettos, and the morass of Vietnam uncovered ugly layers of national life, and triggered reactions that most people now regard as anarchic—institutionally, socially, politically, economically, religiously, morally anarchic. So now you look back to the Eisenhower years, and you think things were pretty good then; and you look back to the Kennedy years, and think that the direction was basically right. But then you consider the last five years, and it seems that people haven't the faintest idea where we are or where we are going."

"New Consciousness and Style"

It seems certain that social prophets will have to seek causes deeper than presidential regimes and the accidents of political history to find authentic trends that may shape the future. The indicators cited by Dr. Marty seem superficial indeed. The rest of the comments attributed to him, however, seem more to the point:

> Dr. Marty is sure that the galloping hedonism in the arts, entertainment media, and radical youth culture will be gradually restrained—not by any Draconian Federal repression, but by society itself: local governing bodies, civic and trade and industry groups, individual citizens yearning for a return to calm.
>
> Yet the best elements of the new morality will survive, the affable historian predicts: "The numbers of young people who go to Woodstock and the other rock festivals provide pretty clear evidence that there are huge subcultures in our society that don't buy the middle-class terms. A new consciousness and style of living are developing out of all this. Many of the most alert, intuitive, and gifted people in society know that the old explanations don't explain things any more. They are looking around for something new, and if the world is around long enough, I am certain they're going to win."

Leaven of Cooperative Living

Among the thoughtful and encouraging observations were the following:

> Dr. Arthur Waskow, 36-year-old historian and resident fellow of the Institute for Policy Studies, a radical "think tank" in Washington, D.C.. believes that the influence of the youth cul-

ture of the late '60's is already apparent in the way a lot of people are living—for example, in co-ops, communal houses, and kibbutz-like camps. Until recently, most of these were hippies with no interest in marriage or any part of the middle-class value system. Now an increasing number of young married couples with children and jobs are forming family communes, pooling their assets and sharing domestic responsibilities, including raising the kids.

This movement, Dr. Waskow promises, will give rise to all sorts of radical businesses. Small stores, printing presses, and underground papers are already being operated by some collectives; and many doctors, lawyers, and other professionals have devoted themselves to The Movement. "Eventually, American industry will include a lot of radical businessmen," the historian says, "who are not profit-oriented, but interested, instead, in turning profit to political change, which will in turn change life styles."

Changes in Attitude

Dr. Waskow thinks the spread of the idea of "participatory democracy" may mean that by the end of the '70's, "workers at General Motors, for instance, will be refusing to make cars that pollute the air." In relation to national affairs, he expressed the view that patriotism is little changed, there being, however, "a tendency among some youth to reject a military-oriented patriotism, and to revert to a patriotism of earlier times." Developing this conception, he said: "There is a very deep conviction in society that the war machine is the heart and guts of patriotism, but a lot of people don't accept the theory that the American flag belongs to the Pentagon."

Questioning Authority

A professor of philosophy and religion, Dr. Richard Cording, had this to say:

> Young people are more concerned with relationships between human beings than they are with paying allegiance to abstractions like patriotism and the flag and a noninvolved church. They are questioning authority on all levels. In World War II and the Korean War, we did not question the authority that committed us to war, because we thought it was justified. But now, when you ask a young person to give his life for something he does not think is justified, he wonders about the validity of that authority. And that leads to more fundamental questions about other values.

The Hopeful Signs

Perhaps the best thing about the portents of change, as reported by these various observers, is the insistent questioning, joined with an onset of confidence in intuitively felt values. Meanwhile, all great historical change has its disturbing, frothy aspect, and we know that even the awakening of higher powers of perception in human beings brings with it serious vulnerability to psychic extravagance and indulgence. The forms of the latter are already much in evidence and a source of natural anxiety. The task of thoughtful people will be to recognize the constructive tendencies which are slowly emerging, despite the welter of controversy, the hue and cry of demagogues, and the fears of those who are unsettled by the prospect of any sort of change. Some of the persons quoted by the *National Observer* seem to have their eye on the qualities of brotherliness, sharing, and renewed responsibility which must play a natural and necessary part in restoring the conditions of harmony and mutual consideration in the modern world.

The Indian Heritage

The growing interest in ecology has turned attention to the role of the American Indian in the future, not only because ecological harmony has been a natural law of Indian culture, but also because their present activities may give an impulse toward restoration of ecological balance. William Brandon, in an article, "American Indians: The Real American Revolution" (*Progressive,* February, 1970), points out that the American Indians possess a sense of communal identity that shapes the character of all their undertakings:

> The radical character of the Indian world is most easily discernible in its sense of community, a community identity originally founded on the question of communal ownership: ownership of land in common by a related group of people is one of the few traits that might be applied sweepingly to nearly all American Indians throughout the hemisphere.

Indivisible Right

After pointing out that the courts recognize that no one in the tribe, not even the chief, has the authority to dispose of tribal lands on behalf of the tribe, because each member of the community has absolute and complete right of ownership, Mr. Brandon explores some of the implications of this conception:

> It is the alienness of this communal identity that elicits much

of our harassment (conscious and unconscious) of the Indian world, that puts Indian children at odds with our schools, and that fires the pressures of "termination" of Federal protection of Indian groups with the ultimate objective of forcing the collapse of the Indian communities, compelling their people to disperse and, at last, to become "assimilated" in our own competitive culture.

. . . The community super-life, calling for inter-personal harmony rather than inter-personal striving, is in absolute opposition to the orthodox American gods of work-as-a-virtue and amassing personal wealth as the measure of success.

"Heartbeat of Community"

In view of present attempts by Indians to preserve their common way of life, Mr. Brandon explains why this non-competitive attitude could be a fortunate ingredient in our society:

> Will we, can we, permit this revolutionary world to go on ticking away in our midst? The obvious response is that of course we should—we should, in fact, do everything in our power to aid its survival. The continuing Indian revolution is essential to the health of our own world in more ways than one; not only in providing our democracy with the oxygen of a truly alien presence, but in keeping alive that heartbeat of community so strong in the Indian world, so feeble in our own, so necessary, possibly, to the survival of us all.

Mr. Brandon discusses the meaning of the Indians' opposition to the Government's multiple-use policy as applied to Indian lands, showing its relation to the principles of ecology. For instance, in the case of the Blue Lake lands belonging to the Taos Indians—a region which is the source of the river that nourishes the very life of the tribe—the Indians contend that these lands are sacred in the strictest sense, and do not properly lend themselves to multiple use.

Treaties are Sacred, too

Indian religious traditions unite human aspiration with a transcendent aspect of nature in a way that our society could well learn to respect. Mr. Brandon concludes:

> The world of Indian communities is a world worth keeping with us. We are solemnly obligated, by treaties sworn on the heads of our fathers, to sustain it in our midst, but in all likelihood the obligation is of less import than the long-time yield we may be returned. The Indian has a property in the moon, Thoreau said, and he did not mean astronautically; the real business of the Indian revolution may turn out to be the illu-

mination of the dark side of the soul, maybe even our own.

Would it not be a fitting thing to begin to square the accounts between the races, so that when, as Mr. Judge predicts in *The Ocean of Theosophy,* Indian Egos are "reborn in the new and conquering people," some adjustments toward their natural inclinations will already have been made.

Analogy in Science

Natural History for January contains a provocative article on how analogy is used in scientific thinking, particularly in astronomy. After reviewing the standard approach to scientific problems through induction and deduction in an "alternating pattern," the author, Charles A. Whitney, points out that—

> . . . there is another approach, argument by analogy. It has a lengthy history of scientific application—stretching back to the time of the Greeks—but it is not quite as respectable as analysis and synthesis. It often works, but it cannot be trusted blindly. The scientist gambles when he employs this technique to make inferences and extrapolation; he can be misled unless his analogies are based on fundamental similarities of the objects being compared.

Analogy Shapes Hypothesis

Mr. Whitney illustrates how reasoning with the aid of analogy may alert the scientist to see things which he would otherwise overlook. He describes how this method aided Huygens in discovering the rings of Saturn:

> Huygens' argument was the following. The moons of Saturn were known to revolve about that planet with periods between several days and many weeks, and their motion obeyed quite accurately the known laws of planetary motion. As Saturn, its moons, and its "appendages" are all part of the same system, and probably had a common origin, Huygens argued that they must all obey the same law of rotation. The appendages must therefore rotate in only a few hours. But, and this is the critical step in the formal argument, the appendages do not appear to vary visually in a period of hours, so they must possess a form that would appear unchanged during rotation. Only a ring fits these criteria, Huygens reasoned. No doubt, Huygens' acuity is partly explained by his greatly improved telescope, but his insight had been sharpened by a theoretical argument employing an analogous model. His achievement is a fine example of a theory calling forth a new definition of the "facts."

Mathematics—a Form of Analogy

Perhaps this necessity for a new definition of "facts" is part of what H.P.B. meant in *The Secret Doctrine* when, telling how analogy is made fruitful, she said: "In Occult Science this law is the first and most important key to Cosmic physics; but it has to be studied in its minutest details and, 'to be turned seven times,' before one comes to understand it. Occult philosophy is the only science that can teach it."

Mr. Whitney concludes with some observations on the value of analogy as a basic tool in increasing knowledge:

> When true genius is lacking, scientists progress by applying old ideas to new problems. When a genius appears on the scene, he produces a revolution by breaking out of the old modes of thought and by applying new ideas to old problems. Essential to both the plodder and the revolutionary is the transfer of ideas from one context to another, and analogy provides a powerful tool for effecting this transfer. Mathematical analysis, itself, should be viewed as a form of analogous reasoning, because the behavior of solutions of equations is compared to the observed behavior of physical objects.
>
> The scientist uses analogies to stimulate his intuition. He is guided by form, and he recognizes that one prerequisite of good science is the ability to distinguish fundamental and fruitful analogies from those that are accidental and purely superficial.

An Inexhaustible Guide

Mr. Whitney appears not to have considered that analogies might be equally suggestive in pointing to the spiritual side of nature. This idea is not new. It is represented in Plato's archetypal forms which, he said, must exist before there can be any corresponding physical form. Such forms could be mathematical in structure, moral in meaning. Perhaps this was why proficiency in mathematics and music was a prerequisite for entrance into Pythagoras' school. H.P.B. observes that geometrical symbols contain the history of the evolution of man. Whatever the direction in which analogy may be applied, *The Secret Doctrine* (II, 153) suggests that it is a basic tool in understanding the universe and ourselves:

> *Analogy* is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries. Nature, as a creative potency, is infinite, and no generation of physical scientists can ever boast of having exhausted the list of her ways

and methods, however uniform the laws upon which she proceeds.

Fearless Children

In the midst of the frantic efforts to preserve the values so rapidly diminishing in our culture, there are a few calm and rational voices. One of these belongs to John Holt, author of *How Children Fail* and *How Children Learn.* In a new book, *The Underachieving School* (Pitman Publishing Corporation, 1969), Mr. Holt is critical of specific assumptions that he believes underlie the failure of American education today. He is at his best in explaining how young children naturally synthesize meaning from experience:

> The point of all this is that this is what very young children are good at doing. This is why the things that I've been saying about learning of young children seem to me now to be relevant to what we're thinking about the learning of anybody and everybody. The very young child faces a world which is, by and large, totally incomprehensible, just a "Blooming, buzzing confusion." But he's not afraid of this confusion. He doesn't feel that he has to have it all taped. He is not only able but eager to reach out into this world that doesn't make any sense to him, and to take it in.

Analysis Doesn't Work

> And furthermore, he doesn't even feel a neurotic compulsion to get it taped, to get it all patterned, structured, conceptualized, so that he can say, this is this, and this fits this, and this happens because of this. He is willing to tolerate misunderstanding, to suspend judgment, to wait for patterns to emerge, for enlightenment to come to him. I think children learn by a process of continuous revelation much more than by analysis. And, indeed, for facing situations of enormous complexity traditional methods of analytic thinking are really of no use to us. Where you have a hundred variables, none of which are under your exact control, how do you, by systematic, analytic processes, get the thing organized? It can't be done, and the enormous strength of children's thinking lies in the fact that they don't try to do it. They face, and not just face but move out joyously, eagerly, into this extraordinary confusion and doubt and uncertainty. They take it in and they wait for the patterns and similarities and regularities of that world to appear. The young child does all the time the kind of thing which is so hard for us to do and which we must learn to do. The young child is continually building what I like to call a mental model of the world, the universe, and then checking it against reality as it presents itself to him, and then checking again and tearing it down and rebuilding it as necessary,

and then checking again and tearing it down and rebuilding it and checking again. He goes through this process I have no idea how many times a year or even a day, and he's not afraid to do it.

Declining Grown-Ups?

The question naturally arises: Are adults really so much less intelligent than children? When and how and why is this "natural" faculty lost by adults? Mr. Holt seems to think that what Theosophists might regard as an excessive reliance on the powers of lower manas—to be expected, perhaps, in this cycle—is the cause:

> What happens to him later, to a very considerable extent as a result of his schooling, is that he begins to get such a vested interest in this mental model, whatever it may be, that he becomes increasingly unwilling to consider or look at or hear about whatever doesn't fit into it. It becomes a bed of Procustes. Everything has got to be stretched or chopped to fit. So there's a very real sense in which we have got to learn to do—I say "we" meaning everybody who is not a young child, both ourselves and our older students—we have got to learn to do what the young child is already good at doing, this business of continually comparing our mental model, our structure of reality, against reality and being willing to check it, modify it, change it, in order to take account of circumstances.

"Necessity of Truth"

A readiness to revise one's mental "structure of reality" implies a freedom from the pressures of conventional opinion and a responsiveness to genuine needs—these might be called needs of the soul—which have more permanence than any "mental model." The manifestations of this kind of need to know are described by Ortega y Gasset in a just-published essay on education (the first chapter of *Some Lessons in Metaphysics,* Norton):

> It is enough to compare the approach of a man who is going to study an already existing science with the approach of a man who feels a real, sincere, and genuine need for it. The former will tend not to question the content of the science, not to criticize it; on the contrary, he will tend to comfort himself by thinking the content of the science which already exists has a defined value, is pure truth. What he seeks is simply to assimilate it as it already is. On the other hand, the man who is needful of a science, he who feels the profound necessity of truth, will approach this bit of ready-made knowledge with caution, full of suspicion and prejudice, submitting it to criticism, even assuming in advance that what the book says is not

> true. In short, for the very reason that he needs, with such deep anguish, to know, he will think that this knowledge does not exist, and he will manage to unmake what is presented as already made. It is men like this who are constantly correcting, renewing, recreating science.

Such men are rare, but they give evidence of the capacity of human beings to resist the indoctrinations of their times and to respond rather to a longing to know which has a higher origin.

A Timely Warning

The *Scientific American* (December, 1969), in its column "50 and 100 Years Ago," notes the opinion of Sir Oliver Lodge (December, 1919) on atomic power as the prospect of atomic fission loomed on the horizon. He spoke of it as "so very great that it would be disastrous to have it become available to men before a moral plane high enough to prevent its abuse has been reached."

One suspects that the present availability of nuclear energy, as part of the Karma of this cycle, may be but a materialized aspect of the mysterious Force noted by H.P.B. in her discussion of John Keely. It will be remembered that while Keely amply demonstrated the extraordinary potency of this force, he could not instruct others in its use, and it has since been virtually forgotten. H.P.B. explains (*S.D.* I, 563):

> . . . The discovery in its completeness is by several thousand—or shall we say hundred thousand?—years *too premature*. It will be at its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labour ebbs back again—as it will when happily at last the just demands of the many are attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings throughout the world unheeded, has died away.